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# SELECTIONS

FROM THE

# VERNACULAR NEWSPAPERS

PUBLISHED IN THE

## NORTH-WESTERN PROVINCES AND OUDH, CENTRAL PROVINCES AND RÁJPUTÁNÁ,

**Received up to 14th November 1894.**

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## LIST OF NEWSPAPERS EXAMINED.

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|---|---|---|---|---|---|---|---|---|
| | URDU. | | | 1894. | | 1894. | | |
| | *Monthly.* | | | | | | | |
| 1 | Hardil Aziz ... ... | Shahjahánpur... | Hakim Niyaz Muhammad. | For | Oct. ... | 14th | Nov. ... | 1,100 copies. |
| 2 | Káyasth Samáchár ... | Allahabad ... | Babu Awadh Bihári Lál, M.A. | " | Nov. ... | 12th | " ... | 300 " |
| 3 | Theosophical Society's Journal | Meerut ... | Master Rám Chandra | " | Oct. ... | 9th | " ... | 312 " |
| | *Bi-monthly.* | | | | | | | |
| 4 | Akhtar-i-Hind ... ... | Amroha (Moradabad). | Saiyad Muhammad Majid Hussain. | 5th | Nov. ... | 9th | Nov. ... | 100 copies. |
| 5 | Jubilee Paper ... ... | Lucknow ... | Yáqub Ali Khan ... | 1st | " ... | 11th | " ... | 300 " |
| 6 | Khurshaid-i-Nánpará ... | Nánpara (Bahraich). | Maulvi Yahya Ali ... | " | " ... | 9th | " ... | 300 " |

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| | URDU—*(continued).* | | | 1894. | 1894. | |
| | *Bi-monthly.—(concluded).* | | | | | |
| 7 | Ved Prakásh ... ... | Ruré (Cawnpore) | Babu Krishna Lal ... | From Jan. to Sep. & 1st Nov. | 8th & 9th Nov. ... | ... |
| | *Tri-monthly.* | | | | | |
| 8 | Dabír-i-Hind ... ... | Agra ... | Muhammad Amín-ul-din. | 20th Oct. & 1st Nov. | 11th " ... | 45 copies. |
| 9 | Kanauj Punch ... ... | Kanauj (Farukhabad). | Bhaggu Khán ... | 10th Nov. ... | 12th " ... | 200 " |
| 10 | Kayasth Hitkári ... | Agra ... | Munshi Kámtá Prasád | 20th Oct. ... | 14th " ... | ... |
| 11 | Mazáq ... ... | Meerut ... | Master Ahmad Hasan | 5th Nov. ... | 9th " ... | ... |
| 12 | Mufid-i-Ám ... ... | Agra ... | Munshi Muhammad Qádir Ali Khán. | 10th " ... | 13th " ... | 75 " |
| 13 | Nasir-i-Hind ... ... | Do. ... | Munshi Saiyad Muhammad Ali. | " " ... | " " ... | 40 " |
| | *Weekly.* | | | | | |
| 14 | Agra Akhbár ... ... | Agra ... | Khwájá Tajammul Husain. | 6th Nov. ... | 9th Nov. ... | 50 copies. |
| 15 | Akhbár-i-Alam ... ... | Meerut ... | Hakim Muhammad Muqarrab Husain Khán. | 8th " ... | 8th " ... | 150 " |
| 16 | Akhbár-i-Islám ... ... | Agra ... | Maulvi Wáris Ali ... | 8th " ... | 9th " ... | 526 " |
| 17 | Alwaqt ... ... | Gorakhpur ... | Muhammad Sa'id | 7th " ... | 10th " ... | 625 " |
| 18 | Anís-i-Hind ... ... | Meerut ... | Munshi Kishun Sarup Varmá. | 10th " ... | 11th " ... | 250 " |
| 19 | Anjuman-i-Hind ... | Lucknow ... | Munshi Bishun Lál. | " " ... | 14th " ... | 300 " |
| 20 | Azád ... ... | Ditto ... | Munshi Muhammad Sajjád Husain. | 9th " ... | 10th " ... | 250 " |
| 21 | Cawnpore Gazette ... | Cawnpore ... | Babu Harnám Singh | 8th " ... | 14th " ... | 500 " |
| 22 | Colonel ... ... | Moradabad ... | Pandit Bankári Lál Misra. | " " ... | 10th " ... | 250 " |
| 23 | Dabdaba-i-Sikandari ... | Rámpur ... | Muhammad Husain Khán. | 12th " ... | 14th " ... | 446 " |
| 24 | Fitnah ... ... | Gorakhpur ... | Háfiz Nizám Ahmad | 8th " ... | 11th " ... | 500 " |
| 25 | Hindustání ... ... | Lucknow ... | Munshi Ganga Prasád Varmá. | 7th " ... | 8th " ... | 800 " |
| 26 | Kárnámah ... ... | Ditto ... | Maulvi Muhammad Yakub. | 10th " ... | 13th " ... | 275 " |
| 27 | Kasháf ... ... | Muzaffarnagar... | Munshi Faiyaz Ahmad | 1st " ... | 9th " ... | ... |
| 28 | Kayasth Conference Gazette .. | Cawnpore ... | Rái Devi Prasad, B.A., B.L. | 2nd & 9th " ... | 8th & 13th " ... | 1,000 copies. |
| 29 | Matla-i-Núr ... ... | Ditto ... | Munshi Bihari Lál... | 10th " ... | 13th " ... | 50 " |
| 30 | Mihr-i-Nímroz ... ... | Bijnor ... | Háfiz Muhammad Karím-ullah. | 7th " ... | 10th " ... | 400 " |
| 31 | Naiyar-i-Azam ... ... | Moradabad ... | S. Ibn Ali ... | 12th " ... | 14th " ... | 160 " |
| 32 | Najm-ul-Hind ... ... | Saháranpur ... | Pandit Avatár Kishun | 8th " ... | 11th " ... | 475 " |
| 33 | Najm-ul-Hind ... ... | Jaunpur ... | Maulvi Muhammad Muhsin. | 12th " ... | 13th " ... | 60 " |
| 34 | Nasím-i-Agra ... ... | Agra ... | Bábú Jamna Das Biswas. | 7th " ... | 9th " ... | 450 " |
| 35 | Nizám-ul-Mulk ... ... | Moradabad ... | Qází Muhammad Fahím-ul-dín. | 9th " ... | 11th " ... | 230 " |
| 36 | Núr-ul-Anwár ... ... | Cawnpore ... | Háfiz Muhammad Abdul Hamíd Khán. | 10th " ... | " " ... | 171 " |
| 37 | Oudh Punch ... ... | Lucknow ... | Munshi Muhammad Sajjád Husain. | 8th " ... | 13th " ... | 800 " |
| 38 | Rafi-ul-Akhbár ... ... | Benares ... | Saiyad Ghulám Hussain. | 12th " ... | 14th " ... | 400 " |
| 39 | Rahbar ... ... | Moradabad ... | Pandit Partáp Kishun. | 8th " ... | 11th " ... | 300 " |
| 40 | Riáz-ul-Akhbár ... ... | Gorakhpur ... | Háfiz Nizám Ahmad | " " ... | " " ... | 500 " |
| 41 | Tohfa-i-Hind ... ... | Bijnor ... | Munshi Jairáj Singh | 6th " ... | 9th " ... | 304 " |
| 42 | Tútí-i-Hind ... ... | Meerut ... | Maulví Saiyad Muhammad Sajjad Husain. | 24th Oct. ... | 8th " ... | 200 " |
| 43 | Vernacular Advertiser ... | Lucknow ... | Rámji Dás Bhárgava, | 7th Nov. ... | 9th " ... | 1,000 " |
| 44 | Zamánah ... ... | Cawnpore ... | Munshi Muhammad Safdar Hasan Khan. | 8th " ... | 10th " ... | 200 " |
| | *Daily.* | | | | | |
| 45 | Oudh Akhbár ... ... | Lucknow ... | Munshi Shiva Prasád | 8th to 14th Nov. ... | 8th to 14th Nov. ... | 521 copies (including 92 copies taken by Government). |
| | URDU-ENGLISH. | | | | | |
| | *Bi-weekly.* | | | | | |
| 46 | Aligarh Institute Gazette ... | Aligarh ... | Muhammad Mumtáz-ul-din. | 6th & 9th Nov. ... | 8th & 11th Nov. ... | 400 copies (including 325 copies taken by Government.) |
| | HINDI. | | | | | |
| | *Monthly.* | | | | | |
| 47 | Nátya Pattra ... ... | Allahabad ... | Pandit Dewaki Nandan Tripáthí. | For Nov. ... | 8th Nov. ... | 400 copies. |

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| | HINDI—(concluded). | | | | | |
| | *Monthly*—(continued). | | | 1894. | 1894. | |
| 48 | Sarva Hitaishi ... ... | Moradabad ... | Pandit Rám Swarúp Sharma. | For Nov. ... | 14th Nov. ... | 650 copies. |
| | *Weekly.* | | | | | |
| 49 | Almora Akhbár ... ... | Almora ... | Munshi Sadánand Sauwál. | 12th Nov. ... | 14th Nov. ... | 104 copies. |
| 50 | Bhárat Jiwan ... ... | Benares ... | Bábú Rám Krishna Varmá. | 6th & 12th „ ... | 9th & 14th „ ... | 1,500 „ |
| 51 | Nágri Nirad ... ... | Mirzapur ... | Pandit Káshi Prasád Shukla. | 8th „ ... | 11th „ ... | 300 „ |
| 52 | Prayág Samáchár ... | Allahabad ... | Pandit Jagan Náth Tiwári. | „ „ ... | 10th „ ... | 400 „ |
| 53 | Sajjan Kírti Sudhákar ... | Udaipur ... | Ashyáchálak Dán ... | 5th „ ... | 9th „ ... | 65 „ |
| | *Daily.* | | | | | |
| 54 | Hindustán ... ... | Kálákankar (Partábgarh). | Pandit Devi Dayál Shukla. | 7th to 13th Nov. ... | 8th to 14th Nov. ... | 470 copies. |
| | HINDI-URDU. | | | | | |
| | *Weekly.* | | | | | |
| 55 | Káshi Patriká ... ... | Benares ... | Rai Bahadur Lakshmi Shankar Misra, M.A. | 9th Nov. ... | 12th Nov. ... | 500 copies (including 343 copies taken by Government.) |
| | *Bi-weekly.* | | | | | |
| 56 | Jaipur Gazette ... ... | Jaipur ... | Munshi Mahávir Prasád. | 24th, 27th & 31st Oct. | 10th Nov. ... | 100 copies. |
| | MARATHI. | | | | | |
| | *Weekly.* | | | | | |
| 57 | Subodh Sindhu ... ... | Khandwa ... | Lakshman Anant Prayági. | 7th Nov. ... | 10th Nov. ... | 350 copies. |
| | MARATHI-ENGLISH. | | | | | |
| | *Weekly.* | | | | | |
| 58 | Nyáya Sudhá ... ... | Nágpur ... | Sadá Shiva Rám Chandra Pátwardhan. | 5th Nov. ... | 9th Nov. ... | 375 copies. |

## I.—Political and Foreign.

Mehr i-Nimroz. 7th November 1894.

A suggestion to place Ayub Khan no the Kabul throne on the death of Amir Abdur Rahman.

1. The *Mehr-i-Nimroz* (Bijnor), of the 7th November, referring to the recent severe illness of the Amir Abdur Rahman, observes that as His Highness has been ruling the Afghan people with a rod of iron, and his treatment of the Sardars has been quite relentless, His son, Habibullah Khan, whom he has made his heir-apparent, will not, on his father's death, be allowed to quietly succeed to the throne. Morever, Habibullah Khan is an inexperienced man and will not be able to hold his own against the internal troubles which the Afghans, smarting as they have been under the stern despotism of his father, are sure to create. He has also a powerful rival in the person of Ishâq Khan, who is abiding his time in the Russian territory to assert his claim to the sovereignty of Kabul. The British Government should, therefore, be prepared beforehand for the complications looming in Afghanistán. The Government has got Ayub Khan in its hand, and will do well to place him on the Afghan throne when Abdur Rahman dies. Ayub Khan is a suitable man for the Amirship in every respect, and will be able to hold the Afghan people together under his sway.

Anís-i-Hind. 10th November 1894.

Outlook in Afghanistan on the death of Amír Abdur Rahman.

2. The *Anís-i-Hind* (Meerut), of the 10th November, publishing a picture of Habibullah Khan, observes that he is an able man and considered perfectly fitted to succeed his father, Amír Abdur Rahman, on the Kabul throne. The British Government is sure to support Habibullah when the Amir dies. But when this event occurs, Russia might either openly make encroachments on the Afghan territories or secretly help Ishâq Khan, her *protegé*, to contest the Afghan throne with Habibullah. The Afghan general public being, however, in favour of Habibullah and ready to enlist into military service and fight for him, he would, aided by the British Lion, be more than a match for Russia.

Oudh Akhbár. 14th November 1894.

Offer of prayers by the Muhammadans at Delhi for the recovery of Amir Abdur Rahman.

3. The *Oudh Akhbár* (Lucknow), of the 14th November has heard from a reliable source that, on the 2nd idem, at an unusually large gathering of Muhammadans assembled in the Jama Masjid at Delhi to say their Friday prayers, Maulvi Saiyad Ahmad the *Imám* (or spiritual leader of the mosque) stood up and proposed that as the Amir Abdur Rahman, a loyal ally of the British Government, the warden of the Indian North-Western marches, and a grand Muhammadan sovereign, was reported to be seriously ill, the Indian Muhammadans ought to offer prayers for His Highness' recovery. The assembled Musalmans accordingly lifted their hands to heaven and fervently prayed for the Amir's recovery.

Anís-i-Hind. 10th November 1894.

A contrast between Afghanistan and India in the matter of thefts, robberies, &c.

4. A correspondent of the *Anís-i-Hind* (Meerut), of the 10th November, observes that, though the Amir Abdur Rahman's rule be despotic, he has thoroughly put down thieves, robbers, bribe-takers, tyrannical officers, and other pests among mankind. The Kotwal of the town of Kabul was found to have been oppressing the people and extorting money from them. The Amir confiscated his entire property and had his head severed from the neck. A dakait who had given much trouble to the people, having been apprehended, was put in an iron cage, which was hung up in a public street, and the miscreant had to end his existence therein without receiving food or drink. His corpse is still lying in the cage in the same state. If any body happened to let fall, on the way, a thing, however trifling or valuable, and some unlucky fellow picked it up, the offending hand of the latter was immediately cut off. Such instances of speedy and severe punishments struck terror into the bad characters and cowed them down. Bribery, police oppression, fabrications of false cases, and thefts and robberies have become few and far between in Afghanistan, though there exists no legislature or an elaborate machinery of administration. What a sad contrast does India present to Afghanistan in these respects! In spite of lakhs upon lakhs of rupees being spent here on legislation and the police, thefts and dakaitis, far from diminishing, are ever on the increase.

Verily, the Amir's system of summarily punishing criminals may be hard to the offenders themselves, but is very necessary for the safety and well-being of the general public.

ALIGARH INSTITUTE GAZETTE. 9th November 1894

The Hon'ble Muhammad Ismail Khan, on the encomiums bestowed by native newspapers on the Mysore State.

5. The *Aligarh Institute Gazette*, of the 9th November, publishes a communication in English and Urdu from the Hon'ble Haji Muhammad Ismail Khan of Aligarh, who says that the Radical newspapers of these provinces have been rather too profuse in their praise of the Mysore State. One of them has even had the audacity to ask the Government of India to take a lesson from the State in matters of administration and economy, and finds fault with it for its heavy indebtedness But the Government of India is not the only Government which finds it difficult to make both ends meet. France, Germany, Italy and almost all other countries where the Government is conducted on republican or representative principles, are involved in debt. Like other countries, the financial difficulties of India chiefly arise from the heavy military expenditure which is unavoidable The writer admits that some native princes and their officers possess good administrative abilities, but thinks that the credit for good rule in Mysore or any other state is in no small degree due to the Government of India which has undertaken the protection of all Native States from both internal and external foes, and is always ready to assist them with useful advice. The Government has to spend large sums of money on the fortification of the frontiers, owing to the near approach of Russia on one side and France on the other. In conclusion the writer observes: "Indeed it is a matter of regret that such disturbing sentiments be published with little or no scruple, and that it would be strange if the Government be not thereby obliged to maintain an army within the country when it is chiefly called upon to face a foreign enemy. If for this additional-force any tax be imposed on India, who is to be responsible for it? The British Government certainly not; but that Radical party which uses pen and tongue in sowing the seed of discontent in the country, which shall of course demand an increase in the army."

TÚTI-I-HIND. 24th October 1894.

The Patiala State affairs.

6. The *Túti-i-Hind* (Meerut), of the 24th October, received on the 8th November, in continuation of its comments on the *Umballa Gazette* regarding the Muhammadan high officers in the Patiala State, observes that the Hindu editor of the *Gazette* having villified Saiyad Muhammad Hasan Khan, the Prime Minister and other Muhammadan employés there, takes to praising the Hindu ones. He calls Sardar Gurdat Sing, the newly-appointed Revenue Minister, as a most noble, God-fearing and wealthy man, and never desirous of making any unlawful gain. If such is the case, why then did the Sardar receive, from the Maharaja, the grant of the whole of the old ruined town of Sirhind for Rs. 250, and that of a tract of land in the neighbourhood for a similar petty consideration? Bricks of the old town have already been sold for several lakhs of rupees, all the Railway Stations from Batinda to Multan having been constructed of the same; and the remaining ones are still worth about a kror of rupees. The Sardar has, contrary to the old custom, imposed a tax on the mausoleum of Shah Ismail (a Mohammadan saint) in the town of Sirhind, his newly acquired estate. He has further taken possession of such villages as Bahadurgarh and others in the neighbourhood, without taking orders from the Maharajah to do so. All these are very good examples of honesty and uncovetousness indeed! The *Gazette* next praises Sardar Jiwan Singh, and he certainly deserves to be admired for his justice, bounty, &c., which are too notorious throughout the Patiala State to require any mention here! He is the son of a father who was a *quasi* leader of the *Kukas* (a Sikh sect) that gave considerable trouble to the British Government. The truth is that ever since the Hindu advisers of the Maharaja have gained ascendancy in the State, and the influence of the Muhammadan Prime Minister has weakened, everything has gone for the worse. If votes of the Hindu and Musalmam residents of the State were taken, the *Túti* is sure that the majority will declare in favour of the Muhammadan, and not the Hindu ministers. A Hindu high placed official forcibly carried away a beautiful niece of a cloth merchant, and having outraged the poor creature, sent her bleeding to her home, and she had to bury her shame in suicide. The Ludhiana Police of the British

Government, whenever they fail to arrest any robbers or dakaits, openly say that such characters are harboured in the Patiala State. The *Tazias* (representations of the tombs of Hasan and Husain paraded in the Muharram processions) of Basi (?) have not yet been allowed to be buried this year, and pieces of their bamboo framework have been thrown in the drains. Hundreds of innocent persons were arrested (in connection with the *tazia* or some other affair) and they were tortured into making confessions. The sisters of some of them were made naked before them, and they were called upon to confess on pain of their sisters being kept in that ignominious state. All these excesses were perpetrated, and the High Court Judges of whom the *Gazette* speaks so very highly, did not even raise a finger to save the innocent persons from such unmerited indignity and high-handedness. In the eyes of the *Gazette* all the Musalman employès in the State are dishonest and corrupt, while all the Hindu ones are the very models of wisdom, experience and honesty. The *Gazette* has even the audacity to call the Muhammadan Prime Minister and his relatives as licentious and corrupt. The Prime Minister and the members of his family are unexceptionably well behaved, religious and honest persons. But it is a pity that while the *Gazette* traduces the unblemished character of such persons, it shuts its eyes to the private convivial meetings, held in the State, in which 10 or 15 tipsy friends taking off their entire clothes make themselves stark naked and do other indecent acts. The *Gazette* instead of extolling the Hindu officers and villifying the Musalman ones, might have usefully employed itself in suggesting some measures for promoting the well-being of the State. As regards the finances of the State, their key is, as it were, in the hands of the extravagant companions of the Maharaja. Well, His Highness *may* expend the revenue of his State in the manner he pleases, but his companions have no right or power to transfer villages after villages to their own possession without any formal permission, and then oppress and persecute the tenants if they refuse to acknowledge their proprietorship. Hundreds of orders are drawn out and the signatures of the Maharaja quietly taken on them (without his knowing their contents). His Highness' enormous expenses on the horse races were severely commented upon by Sir James Lyall, the late Lieutenant-Governor of the Punjab, and have become a by-word.

NAJM-UL-HIND. 8th November 1894.

Kashmeri Pandits in Bharatpur State.

7. The *Najm-ul-Hind*, (Saháranpur), of the 8th November, is glad to state that the charges of dishonesty and self-worship levelled against Pandit Bishan Lal, the Prime Minister, and other Kashmiri Pandits employed in the Bharatpur State, have been found, on inquiry instituted by the Political Agent, to be totally baseless. The aspersions cast on the Kashmiri Pandits who are an honourable party and thoroughly loyal to the State, were due to malice, and the calumniators have accordingly been arrested to be duly dealt with.

KAYASTH SAMACHAR for November 1894.

Munshi Roshan Lal's visit to Jodhpur.

8. Munshi Roshan Lal, Barrister-at-law and Secretary to the Kayasth Provincial Sabhá, Allahabad, who paid a visit to Jodhpur in September last, publishes an account of his visit in the *Kayasth Samachar* (Allahabad), for November. The Munshi thanks Maharaja Colonel Sir Pratab Singh for the kindness and hospitality shown to him, speaking very highly of the Maharaja's moral character, bravery, simplicity of manners and fondness for polo. The Maharaja expressed a wish that he and his army might have an opportunity of exhibiting their courage and sacrificing their lives on behalf of the British Government. He wears ordinary coarse native cloth and takes a deep interest in the management of the affairs of the State. He has established a college, a girls' school and also a school for the education of the sons of the gentry. The Munshi made a speech at Nazar Bagh on the advancement of the country, and was given a *khilat* worth Rs. 2,000 by the darbar. The Maharaja has prohibited the marriage of old men with young girls and framed rules with a view to check extravagance on occasions of marriages and deaths. The Munshi, being a Kayasth, thanks the Maharaja for the enlistment of Kayasths as volunteers, and for allowing the Kayasths to settle their mutual disputes through *Panchaits* in accordance with the resolution of the Kayasth Conference. In conclusion the Munshi recommends the Maharaja's admission to the Imperial Legislative Council.

9. The *Rafi-ul-Akhbár* (Benares), of the 12th November, referring to the rumour spread by some Anglo-Indian newspapers to the effect that the Nizam has declined the invitation of the Viceroy to attend the Lahore Darbar, which has caused much dissatisfaction to His Excellency, observes that it is difficult to say how far the rumour is well founded, and that probably the Anglo-Indian newspapers have made a mountain of a mole-hill. The Nizam is not the Amir of Kabul and cannot dare to disobey the orders of His Excellency the Viceroy. If His Highness, who is a shrewd prince, has declined to attend the Darbar, he must have given reasons for his non-attendance to the satisfaction of Lord Elgin.

Rumour as to the refusal of the Nizam to attend the Lahore Darbar.

RAFI-UL-AKHBÁR, 12th November 1894.

## II.—GENERAL ADMINISTRATION.

10. The *Bhárat Jiwan*, (Benares), of the 5th November, in continuation of its previous article, says that India was once prosperous, and that the fame of her riches spread far and wide, and attracted a large number of invaders such as Alexander the Great, Tamarlain, Babar, Nadir Shah, &c. The French, the Dutch and the English fought with one another for the acquisition of supremacy in this country. In the end the English were successful, and the possession of India has made them one of the richest nations in the world. Even the great Powers like Russia and the United States, acknowledge the superiority of Great Britain, which is a comparatively small island, simply owing to the connection of the latter with India. But the growing poverty of this country is now viewed with grave anxiety and fear by wise and well informed politicians. During the last twenty years the incomes of the people have considerably fallen off, but still there has been a steady increase in taxation. As it is, they surrender more than a proper share of their incomes to the Imperial Treasury. Still there is no end to the imposition of new burdens on them. Again, the cost of living has greatly increased owing to high prices brought about by the frequent failures of crops and the large exports of grain to England. Another principal cause of an increase in expenses of the natives is the growing popularity among them of the different kinds of fine-looking European goods which they are induced to buy even though they do not want them. The public expenditure has assumed appalling dimensions, and the poverty-stricken people, though already groaning under their heavy burdens, are required to pay new taxes to meet it. The Government could easily curtail the expenditure, if it abandoned the desire of enriching England and its people at the expense of India. Owing to an imaginary impending danger it has enormously increased the military charges. Thoughtful politicians in England have begun to regard the rapid growth of taxation with feelings of grave apprehension. In fact the evil has already increased to such an extent that even Sir Auckland Colvin, the well known Ex-Lieutenant-Governor of these provinces, has gone the length of declaring, in an article published in the *Nineteenth Century*, "if we enter on a course of successive measures of fresh taxation, Russia, without moving a man or a gun need only bide her time."

Alleged unsatisfactory condition of India.

BHÁRAT JIWAN, 5th November 1894.

11. The *Najm-ul-Hind* (Saharanpur), of the 8th November, approving of the suggestion of the *Daily News* that the true condition of India should repeatedly be brought to the notice of the British public, says that the greatest evil that at present prevails from the Himalayas to Cape Comorin is the most abject poverty in which the masses are steeped. They literally do not get even bare bread (regularly) to eat, and no steps are taken to employ them on any work as labourers or to train them in *practical* arts and industries. On the other hand, taxes and cesses go on multiplying by leaps and bounds, and making the condition of the people worse and worse. The Secretary of State for India, who could naturally be looked to for redress, is held so tightly "in the fist" by a body of Anglo-Indian Officers, that whenever any reform is submitted, he pleads his inability to accept it. The Indian Finance Committee which Mr. Fowler has promised to appoint in the next Session of Parliament will serve no purpose whatever and is intended to be simply a sop to the Indian Parliamentary Party in the House of

Poverty of India and suggested appointment of a Parliamentary Committee to overhaul the entire Indian administration, and suggest curtailments of expenditure.

NAJM-UL-HIND, 8th November 1894.

Commons. Unless the whole Indian administration is overhauled by a committee consisting of equal number of official and non-official, British and Indian, members, so that great economies may be effected and the expenditure brought within reasonable limits, no amelioration of the condition of the suffering millions can be possible. But if the burdens of the people be not relieved long and their condition continue to grow worse and worse, the analogy of the fate of a railway train going down a hill with increasing velocity will fitly apply to India.

KARNÁMAH. 10th November 1894.

Sir Auckland Colvin's article on the financial condition of India.

12. The *Karnámah* (Lucknow), of the 10th November, referring to Sir Auckland Colvin's article on the financial condition of India in the *Nineteenth Century*, expresses almost the same views as those of the *Hindustáni* (*vide* para. 12, page 498 of Selections, No. 45 of 1894).

NAJM-UL-HIND. 8th November 1894.

Alleged inadequate control exercised over the expenditure of the Indian revenue.

13. The *Najm-ul-Hind* (Saháranpur), of the 8th November, observes that the political agitation for administrative reforms in India has hitherto been disregarded and poohpoohed as disloyal with impunity, but that when such experienced Anglo-Indians as Sir David Barbour and Sir Auckland Colvin also begin to denounce the control over the expenditure of the Indian revenue as defective and unsatisfactory, it will no longer do to turn a deaf ear to the long unheeded representations of the people.

NYÁYA SUDHÁ. 5th November 1894.

Lord Elgin, Sir Antony MacDonnell and Mr. Woodburn thanked for beneficial measures.

14. The *Nyáya Sudhá* (Nagpur), of the 5th November, referring to the recent Forest Resolution of the Government of India, the reduction of the land revenue assessments in certain districts in the Central Provinces, and the rumour as to the rejection of Mr. Fuller's recommendation for the reduction of the period of settlement from 30 to 12 years, expresses gratitude to Lord Elgin, Sir Antony MacDonnell and Mr. Woodburn for these measures, and asks the people in the Central Provinces to hold public meetings to offer thanks to those officers, Nagpur taking the lead.

BHÁRAT JIWAN. 5th November, 1894.

Import of Stationery from England.

15. The *Bhárat Jiwan*, (Benares), of the 5th November, says that the Government of India issued orders some time ago to the effect that stationery of Indian manufacture should be used in Government Offices as far as possible, but that the desire to patronize English factories prevents it from insisting on its orders being strictly carried out. The value of the stationery imported from England during 1893-94 amounted to Rs. 4,89,117, as against Rs. 4,78,042 during the previous year; the increase being due, it has been alleged, to the import of 400 reams of paper and 1,24,000 quills in excess of the requirements. If the Government of India were minded to foster Indian industries, the necessary articles of stationery and other stores would soon be made in this country. But the development of Indian industries is impossible until the Government is able to divest itself of partiality to its countrymen.

NÁGRI NIRAD. 8th November 1894.

Recent orders issued by the Bengal Government regarding the renewal of licenses for Arms.

16. The *Nágri Nirad* (Mirzapur), of the 8th November, highly approves of the orders issued by the Bengal Government regarding the renewal of licenses for Arms. The licenseholder can now forward his application to the Magistrate either through the police-station or the post-office, as he likes; there being no necessity for his personal attendance in court. It is to be hoped Sir Charles Crosthwaite will follow suit.

AKHTAR-I-HIND. 5th November 1894.

Sir Charles Crosthwaite readily recognising and remembering his old native-friends and acquaintances.

17. The *Akhtar-i-Hind* (Amroha), of the 5th November, states that His Honor Sir Charles Crosthwaite, while visiting the High School at Moradabad the other day, looked at the Musalman students of the Entrance class with an eye of special regard, for which the whole Musalman community are very thankful to His Honor. He also remembered his old acquaintance the late Maulvi Abdur Rab, a pleader of the time he was the Settlement Officer there, and calling for the deceased gentleman's young son gave him good

advice and asked his guardians to give him a good education. Sir Charles Crosthwaite readily recognises and kindly treats his old friends and acquaintances, not forgetting even peons, &c.; a trait of character which leaves a deep impression on the minds of those so treated, and wins popularity for its happy possessor.

The acquittal of the accused in the Poona riot case condemned.

ZAMÁNAH 8th November 1894.

18. The *Zamánah* (Cawnpore), of the 8th November, referring to the acquittal of the accused in the Poona riot case, observes that, when in such a clear case of murder and incendiarism the assessors and jurors pronounced the offenders not guilty, and the Judge concurred with them, such a decision is evidently calculated to encourage and foster mischief-makers and firebrands. Is there no law by which such miscarriages of justice may be rectified? If nothing is done in the matter, the mosques and *Mullas* (*Muhammadan priests*) can no longer consider themselves safe.

Acquittal of Hindu prisoners by the Sessions Judge of Poona.

SUBODH SINDHU. 7th November 1894.

19. The *Subodh Sindhu* (Khandwa), of the 7th November, complains that the police at Poona, backed by the District Magistrate, greatly harassed the Hindus in connection with the late riots there, but praises the Sessions Judge, referring to the acquittal by him of Ganga Ram, carpenter, and others, who had been convicted and punished by the Magistrate, and also to that of 13 other Hindus who had been committed to the Sessions for trial. The editor observes that the Judge's proceedings have restored public confidence in British justice, and advises the Hindus and Musalmans of Poona to let by-gones be by-gones and live on friendly terms with each other in future.

Discharge of the Hindu prisoners implicated in the Poona riots.

NÁGRI NIRAD. 8th November 1894.

20. The *Nágri Nirad* (Mirzapur), of the 8th November, in an article headed "Impartial justice," expresses satisfaction that the 13 Hindus who were put on their trial on the charge of burning and ransacking the mosque at Poona, have been discharged for want of sufficient evidence as to identification. It is well known that when a riot occurs, the police take good care not to interfere for fear of wiping a bloody nose. But as soon as the rioters have dispersed and retired to their houses, the police appear on the scene of disturbance and indiscriminately make arrests. Most of the men arrested are generally innocent spectators; and those among them who grease their palms are let off, while others are committed for trial. Those Judges and Magistrates who are alive to the ways of the police, discharge the prisoners; but of course the prisoners are convicted by others who repose implicit confidence in the police.

Acquittal of two Store Sergeants accused of causing the death of a native, Faridkot.

RAHBAR. 8th November 1894.

21. The *Rahbar* (Moradabad), of the 8th November, complains that at Faridkot, two Store Sergeants, while out shooting, killed a native, but that they were let off on payment of damages to the heirs of the deceased. This is excellent justice.

Spleen-rupture case, Firozpur.

RAHBAR. 8th November 1894.

22. The same paper states that at Firozpur a punkha-coolie received "salvation" at the hands of a European soldier. When the offender was brought before the European Judge for trial, the latter felt great pity for him and declared that the accused was a well behaved man and appears to have committed the assault under grave provocation, the deceased neglecting his duties when the soldier was afflicted by heat. Under these circumstances, the Judge thought that he would not be justified in inflicting heavier punishment than that of one month's imprisonment. This is really a very remarkable instance of European justice. Even the plea of spleen-rupture seems to be no longer necessary.

Alleged ill-treatment of a village headman by the police at Jhánsi.

NASIM-I-AGRA. 7th November 1894.

23. The *Nasim-i-Agra*, of the 7th November, publishes a communication from a Jhánsi correspondent, who referring to the orders issued by Government regarding the appointment of village headmen, observes that many gentlemen who were offered the posts declined them through fear of the police. Some men who have accepted the appointments

are very zealous in the performance of their duties, as they are afraid that the least negligence on their part might bring them into trouble. But the ill-treatment accorded by the police to a headman is to be deeply regretted. Chintaman Pathak, the headman at Baragaon Darwaza, is a respectable landholder, being the owner of several villages and paying Rs. 35 a year as income-tax. He has lately applied to the Collector for the removal of his name from the list of headmen, owing to his ill-treatment by the police. It may be hoped Government will take serious notice of the misconduct of the police, otherwise there is reason to fear that the village headman-system will only prove a new engine of oppression in the hands of the police. On the 28th September at night some thieves entered the house of the Pathak's agent and carried away some property during his absence. The man had gone to Garotha. The Pathak who lives just opposite to the agent's house, finding a box lying at the latter's door, at once sent for the police head-constable and the chaukidar who inspected the house with some persons living in the neighbourhood. The Pathak asked the head-constable to make a report at the city police-station. The head constable went to the city police-station, but soon returned and told the Pathak that an investigation would be made on the return of his agent. As no inquiry was instituted by the police till the 2nd October, the Pathak went to the city police-station on that day, but he was stopped at the door by the guard. Some other men happening to enter the station at the time, he quietly went with them. But as soon as he was seen, a policeman gave him a blow and forcibly turned him out. His agent returned home from Garotha the same day and paid repeated visits to the police-station, but no one attended to him. He had a talk with the city Inspector of police himself on the 4th October in vain. On the 10th October, the Pathak presented a petition to the Collector, and on the 17th idem another Inspector called upon him and asked him if the petition was his. He owned the petition, and then he was required to tell the name of the petition-writer which he gave out very reluctantly. The theft has not yet been inquired into. The conduct of the police appears to be quite unjustifiable, and it is to be hoped that Government will inquire into it.

ZAMÁNAH, 8th November 1894.

A police Sub-Inspector acquitted of the charge of bribery at Cawnpore.

24. The *Zamánah* (Lucknow), of the 8th November, states that one Umrao Singh, resident of Bilhaur, district Cawnpore, charged under section 161, Indian Penal Code, the Police Sub-Inspector Wazir Khan, with having taken an illegal gratification. An inquiry was made by the Joint Magistrate, and on the charge being found false, a compensation of Rs. 50 was caused to be given (by the complainant) to the Sub-Inspector.

KASHÁF, 1st November 1894.

Mr. A. T. Webster, District Superintendent of Police, Muzaffarnagar, charged with demanding gratuitous supply of articles from his subordinates.

25. The *Kashsháf* (Muzaffarnagar), of the 1st November received on the 9th idem, referring to the complaint made by Wali Haidar, Sub-Inspector of Police, against a District Superintendent of Police regarding the latter's demand on his subordinates for gratuitous supply of articles, published in the *Hindustání* (Lucknow) of the 24th October (*vide* para. 27, page 481 of Selections No. 44 of 1894), states that the Superintendent concerned was Mr. A. T. Webster, in district Muzaffarnagar, and that the name of the latter's private servant, through whom orders for supplies were sent to his subordinates, was Karim Bakhsh. The writer repeating the account in a more detailed form and adding that Mr. McGrath, a Reserve Police Inspector, also asked Wali Haidar to give him a mare gratis, agrees with the *Hindustání* that an inquiry ought to be necessarily made by the Government into the affair.

'NÁTYA PATRA, For November 1894.

Case of Saddu Mian, Allahabad.

26. The *Nátya Patra* (Allahabad), for November, says that it would appear that Government called for some information regarding the case of Saddu Mian to which the editor had drawn attention. But no further action was taken. If any person does not pay the tax, Government orders the tax to be realized even by the sale of his most necessary articles of daily use. But it cannot be expected to bother itself about such criminal cases. The police officials, the great patrons of bad characters, are able to have every thing their own way; the European district officers being mere tools in their hands.

Najm-ul-Hind. 8th November 1894.

Kunwar Jwala Prasad, Provincial Service, North-Western Provinces and Oudh.

27. The *Najm-ul-Hind* (Saháranpur), of the 8th November, is pained to learn from the last North-Western Provinces Government *Gazette* that Kunwar Jwala Prasad, who was the Officiating District and Sessions Judge at Azamgarh, has been made to revert to his substantive appointment of Joint Magistrate and posted to the Mirzapur and not to Saháranpur District whence he had been sent on promotion to Azamgarh. The Kunwar is an extremely intelligent, just and kind officer, and the Saháranpur public, who had been expecting his return in their midst, are sorry to lose him.

Kashíf. 1st November 1894.

Mr. C. W. Whish contributing a portion of the sale proceeds of his furniture for the relief of the Jaunpur sufferers.

28. The *Kashsháf* (Muzaffarnagar), of the 1st November, received on the 9th idem, states that Mr. C. W. Whish selling off his furniture, while leaving Jaunpur, gave away one-fourth of the sale-proceeds for the relief of the poor sufferers from the recent floods in Jaunpur. A contribution of this kind is highly laudable.

Hindustání. 7th November 1894.

Examination of Tahsíldárs held at Agra, in October last.

29. The *Hindustání* (Lucknow), of the 7th November, referring to the examination of Tahsíldars held at Agra on the 22nd October, complains that the copies of a question paper in English received were short by one, and that some candidates had consequently to copy out the questions which took up a portion of their time. Again the Revenue paper was not suited to the Tahsíldárs. According to the Board of Revenue's circular the tahsíldárs should be required to put up judgments only on such cases at the examination as usually come up before them for trial.

Subodh Sindhu. November 7th, 1894.

Famine in the Saugor, Damoh and Chanda districts.

30. The *Subodh Sindhu* (Khandwa), of the 7th November, regrets to notice that distress from famine in the Saugor, Damoh and Chanda districts is increasing. The sufferers in Chanda are living on the tamarind stones which too are not forthcoming in sufficient quantities. The crops in Saugor and Damoh have been damaged by heavy rainfalls, and an idea of the growing scarcity of grain may be gathered from the circumstance that 67,000 maunds of grain was imported during the last week as against 10,000 maunds during the previous one.

Kárnamah. 10th November 1894.

Distress of cultivators, scheme for the education of female gentry, &c., Lucknow.

31. The *Kárnamah* (Lucknow), of the 10th November, complains that the sky is not clear yet at Lucknow, clouds being still seen now and then. The cultivators are in great distress, owing to the loss of their *kharif* crops, and urgently require advances. On the 4th November some Talukdárs waiting on the Chief Secretary to the North-Western Provinces Government, begged for the postponement of the payment of the revenue instalment for the season, and the latter kindly promised to see it done. On the 8th idem a meeting was held at the Government House in connection with the scheme to found a school at Lucknow for the native female gentry, and subscriptions were promised. Instead of giving mental instruction to the native women of higher classes, they had better, the writer thinks, be taught some handicraft, housewifery and manners. The latter will be of far greater practical use to the native ladies than the former. The local shopkeepers not only weigh less, but also use short weights. The municipal authorities ought to make a point of having these weights examined periodically.

Hindustán. 8th November.

The Hon'ble Mr. Cotton's speech at Darjeeling.

32. The *Hindustán* (Kalakankar), of the 8th November, adverting to the speech made by the Hon'ble Mr. Cotton, the Chief Secretary to the Bengal Government, at Darjeeling, during the Dasahra holidays, observes that his advice to his brother Civilians who are inclined to rule by the sword is simply invaluable. If the district officers sympathize with the aims and aspirations of the people and find out and provide for their wants, they would soon acquire wide-spread popularity among them.

Rafi-ul-Akhbár. 12th November 1894.

Levy of a fee of 8 annas on building applications for the preparation of plans, Benares.

33. The *Rafi-ul-Akhbár* (Benares), of the 12th November, publishes a communication from a local correspondent who complains that the Benares Municipal Board has lately issued orders to the effect that every man who desires to build a house should deposit, with his application for

the required permission, 8 annas, as the fee of the municipal draftsman who will prepare a plan of the house. The writer thinks that the measure is unnecessary and will lead to great delay in the grant of permission and that the fee will press hard on the poorer classes.

JUBILEE PAPER, 1st November 1894.

Increase in the rates of license-fees for hackney-carriages, and a suggestion for the levy of license-fees from cattle-herds, Lucknow.

34. The *Jubilee Paper* (Lucknow), of the 1st November, does not like to object to the resolution of the Lucknow Municipal Board to raise the license-fees levied on hackney-carriages, as the Board is hard-pressed for money owing to the heavy expenses of the water-works. But the editor would strongly recommend the transfer of all work connected with such carriages from Mr. Mumford, inasmuch as his subordinates levy blackmail from the owners. The work had better be made over to the Municipal Secretary who should get the carriages inspected by the members, and then renew licenses according to their reports. The editor does not understand why no license-fees are levied from cattle-herds who obtain profit by the sale of milk. The places where they keep their cattle are to be found in a most dirty state and are thus hot-beds of cholera. A license-fee may be levied from the men at 4 annas a month *per* head of cattle; the fee being collected by a muharrir and a chaprasi who may be appointed for the purpose and who should also see that the cattle-sheds are properly cleaned every day.

## III.—LEGISLATION.

NASIM-I-AGRA. 7th November 1894.

Amendment of the Police Act of 1861.

35. The *Nasim-i-Agra*, of the 7th November, says that the Government of India has resolved to amend the Police Act of 1861, with a view to empower the Local Governments to levy the cost of punitive police, quartered at any town owing to the occurrence of a disturbance, from the rioters alone, instead of the whole population of the place. No unprejudiced man can deny that all classes of the community should have liberty for the performance of their religious rites and ceremonies. But the writer is afraid that the proposed amendment of the Police Act will be chiefly injurious to the Hindus. Any man who has carefully watched the late religious riots will at once see that such riots are principally due to the folly of Government Officers. On occasions of riots the Hindus, as a rule, are more largely punished than the Musalmans by Courts; and in future the Hindus will also have to pay the lion's share of the cost of additional police. If the Government wishes to check the occurrence of religious disburbances, it should also inflict some punishment on the Officers who bring about the riots by their blunders.

NASIM-I-AGRA. 7th November 1894.

Proposal regarding the exemption of women from imprisonment in execution of decrees for the restitution of conjugal rights.

36. The same paper enters a strong protest against the proposal to exempt women from imprisonment in execution of decrees for the restitution of conjugal rights, condemning the measure as calculated to do great injury to Hindu families and opposed to their religious beliefs.

## IV.—EDUCATION.

ZAMÁNAH. 8th November 1894.

Suggested special provision, by Government, of technical education for the Musalmans.

37. The *Zamánah* (Cawnpore), of the 8th November, states that the backwardness of the Musalmans in education is due to their poverty. Men of other Indian communities who, if having received education, fail to obtain a Government post, command resources to enter into some trade or profession or at least, possess means enough to apprentice themselves in some firm, house or factory for a year or two, before they may get a paid appointment. The Musalmans, in general, cannot in the first place afford to obtain even an elementary education; but even when they manage to do so and fail in securing an appointment, they have no means to start any business or industry, or to support themselves for some time in an apprenticeship. Other classes are doing their best to give suitable education to their children because they are well-to-do people. Among the Musalmans, nobody, in the first place, pays any heed to this matter, and even when any one, struck by what he sees all around him, is led to do any thing in this direction, he does it in a queer fashion. He starts with the idea that he alone should be the

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guiding spirit of the project. He devises all sorts of means to extort money from every person for the purpose, and wishes every body to join in the scheme with him, but would impart that very sort of education which he himself thought as useful and proper. He himself must give shape to every thing in his own way, and others should simply help him and mind to act as he directs. It is impossible that a race like that of the Musalmans can follow the lead of a man on such exacting and servile terms. The only way left, therefore, in which the condition of the Musalmans can be ameliorated, is for the Government to show them special favour and help them to receive all forms of technical education which are more suited to their poor condition than the mental or theoretical one.

A proposal for imparting religious Education in the Government Schools and Colleges at the expense of the communities asking for the same.

Akhbár-i-Islám. 8th November 1894.

38. The *Akhbár-i-Islám* (Agra), of the 8th November, approves of the proposal made by Nawáb Mushtaq Husain, late Revenue Secretary in the State of Haidarabad, to the effect that religious education should be given in the Government Schools and Colleges at the expense of those communities themselves who want such an education to be given to their children. The Government itself is convinced of the necessity of religious Education along with the secular one; the latter being very incomplete and defective without the former, as Sir Charles Crosthwaite said at a convocation of the Allahabad University. And as the Hindu and Musalman communities are to provide the cost of religious education, the Government ought to accept the scheme; it not being any great trouble or inconvenience to Head-masters and Principals to exercise a little control and supervision over the religious teachers to be attached to their institutions, and placed under them.

Alleged mismanagement of the Arabic School at Deoband, district Sahárnpur.

Tóti-i-Hind. 24th October 1894.

39. The *Tóti-i-Hind* (Meerut), of the 24th October received on the 8th November, publishes a sermon, one Munshi Abdur Razzak recently delivered at the Jama Masjid, Deoband, district Sahárnpur, in the course of which he complained that the present managers of the Arabic school, which has been in existence for some 30 years at Deoband, mismanage the institution and consider it as their private property. Shams-ul-Ulama Haji Abid Husain, the only surviving patron (founder) of the school has, in disgust, severed his connection from it. The Government ought to interfere and reform the management of the institution.

## V.—Railway.

Want of reserved female compartments in higher class carriages on the Cawnpore-Achnera Railway.

Kashf. 1st November 1894.

40. One Wali Haidar of Bilhaur, district Cawnpore, writing to the *Kashf* (Muzaffarnagar), of the 1st November, received on the 9th idem, states that on the Cawnpore-Achnera Branch of the "Bombay, Baroda and Central India Railway" a female compartment is reserved in a third class carriage only, and not in those of higher classes as well. The result is that respectable ladies are obliged to travel third class and mix with low class women, and even prostitutes who are allowed to go into the reserved female compartment. Sometimes a respectable, chaste lady is mocked and teased a good deal when she happens to find prostitutes and other ill-bred women among her fellow travellers. The station-masters ought to see that no women of ill-fame take their seats in the third-class reserved female compartment, and the Traffic Superintendent be able to manage that a compartment for females is reserved in carriages of higher classes also.

A railway complaint.

Anís-i-Hind. 10th November 1894.

41. A correspondent of the *Anís-i-Hind* (Meerut), of the 10th November, complains that owing to the recent change in the railway time-table, passengers (for the up-train) have to wait 6 or 7 hours at the Mendhu junction and 2 or 3 hours at the Ghaziabad station. There is also a great scarcity of *coolies* or bearers at both the stations.

ANIS-I-HIND. 10th November 1894.

Alleged corruption of an officer of the North-Western Railway.

42. The *Anis-i-Hind* (Meerut), of the 10th November, stating, on the authority of the *Akhbar-i-Am* (Lahore), that an officer of the North-Western Railway "sells" posts in his gift, taking Rs. 20 for a post of Rs. 10, and Rs. 200 for one of Rs. 50, calls upon the higher authorities to find out the dishonest fellow and punish him duly.

DABIR-I-HIND, 20th October 1894.

Supply of food to native passengers at railway stations.

43. The *Dabir-i-Hind* (Agra), of the 20th October, received on the 11th November, complains that the Railway Companies have offered great facilities for the establishment of refreshment rooms for Europeans at the railway stations, but that the shop-keepers, who supply food to native passengers, have to obtain licenses on the payment of heavy fees. The shop-keepers, who pay large sums for the privilege, necessarily supply unwholesome food at very high prices. This is really a very unsatisfactory state of things, for which the railway officers are entirely to blame.

## VI.—LOCAL AND MISCELLANEOUS.

AZAD. 9th November 1894.

The English mode of living, and the Indian Musalmans.

44. A correspondent publishes in the *Azad* (Lucknow), of the 9th November, an open letter headed "the English mode of living and the Indian Musalmans," and addressed to Sir Saiyid Ahmad Khan, K.C.S.I., in which he observes that when the Musalmans had lost their power and position in India, they sunk in ignorance and poverty. They did not know how to fall in with the changed times, and badly wanted a leader or leaders to show them light and put them in the right path. They saw "a lantern of a new type" in Sir Saiyid's hand with which he was treading along "a path-way." They thought he might prove their saviour, and taking him for a guide followed him headlong. But he did not himself know the right path: he led his following a dark bye-way, over hills and jungles, the people tumbling and getting their feet lacerated and blistered all the while, until he landed them in such a situation from which they could neither turn back nor proceed further. Verily, the first lesson that Sir Saiyid gave the Musalmans was that of extravagance, which was altogether incompatible with their abject poverty. He taught them to adopt the English mode of living, which instead of proving their salvation, has made their condition still worse. He thought that in order to promote social intercourse and familiarity with the conquering people, Englishmen, it was necessary to look like them and imitate their manners and habits. But he was most grossly mistaken, and his idea was based on shortsightedness A conquering people, especially who govern without settling down in the conquered country, will never tolerate familiarity with a subject race, though the latter strive ever so much to imitate them in *all* respects. On the other hand, imitation of the rulers by the ruled simply increases the halved, and not love, of the former towards the latter.

NAJM-UL-HIND. 8th November 1894.

Local affairs, Saháranpur.

45. The *Najm-ul-Hind* (Saháranpur), of the 8th November, states that owing to the 36 hours' heavy fall of rain during the week, much damage has been caused to the *Kharif* crops, and the sowing of seeds for the *Rabi* season too has been greatly obstructed in Saharanpur. These late rains have precipitated winter. Cholera cases frequently occur. A local correspondent complains that Mr. Paul, whom Mr. Holmes the Magistrate-Chairman, Municipal Board, got appointed to be the Municipal Secretary on Rs. 200 a month, is an useless luxury for the Saharanpur Municipal Board. Munshi Bihari Lal, a retired Deputy Collector, who held the Secretaryship before, on only Rs. 100 a month, did as good work as the present incumbent. Lala Nihal Chand also who held charge of the post for 2 months, did the work equally well, and the writer believes that if the Lala were asked, he would consent to again take up the post without any remuneration to himself, which will mean a saving of Rs. 2,400 a year to the Municipal Board.

KASHSHÁF. 1st November 1894.

Local news, District Muzaffarnagar.

46. The *Kashsháf* (Muzaffarnagar), of the 1st November, received on the 9th idem, says that, what to speak of the out-of-the way places, even the main streets are not kept clean at Muzaffarnagar. On the night of the 27th October, a body of thieves assaulted a confectioner at Kandhla, because he refused

to give them sweetmeats. The new district Magistrate Mr. Whish, who is an extremely sympathetic officer, is about to start on tour, and the editor trusts that he will show some indulgence and afford relief to those who have suffered from the Gohna floods. On the night of the *Diwali* festival a gang of thieves entered the house of a cloth-merchant in the town of Baghra, and having successfully beaten off the owner, the chaukidar and some other men, who on the cry of alarm raised by the owner had come to his help, decamped with all the property they could lay their hands on. No clue to the offenders has been found yet.

CAWNPORE GAZETTE. 8th November 1894.

Local affairs, Lucknow.

47. The *Cawnpore Gazette*, of the 8th November, states that the recent continuous fall of rain for two days in the week has done much injury in Cawnpore; hundreds of houses having collapsed and the crops of husbandmen being seriously damaged. The traders who export cloth and other articles from the town complain that some of the railway employés invariably abstract something from their goods. The conservancy arrangements are as bad as ever,; heaps of rubbish being still seen everywhere. Munshi Baldeo Prasad, Deputy Collector, who was a capable and good officer, has been transferred to Gorakhpur. But no transfer of any of the (present) police men takes place so that the troubles of the people might diminish.

NASIM-I-AGRA. 7th November 1894.

Gambling during the Devali at Jhánsi.

48. The Jhánsi correspondent of the *Nasim-i-Agra*, of the 7th November, protests against the grant of permission for gambling on the occasion of the Devali every year, and observes that though the Devali is a Hindu festival, the Musalmans are to be found gambling in larger numbers than the Hindus. During the late Devali even policemen gambled and also extorted presents from the gamblers. They did not keep proper watch on the Devali night and the result was that a theft was committed at the house of the sarishtadar of the Judge's Court. Thefts are generally committed by or with the connivance of the police constables, and therefore they should always be held responsible.

ANIS-I HIND. 10th November 1894.

Thick gathering at the mart held in the new bazar at Meerut every Monday, and the driving of carriages through it.

49. A correspondent of the *Anis-i-Hind* (Meerut), of the 10th November, states that on every Monday a mart is held in the new bazaar at Meerut, in which vegetables, stone-ware and animals are sold. A large gathering of people takes place on the occasion, many residents of the town also going to visit the bazaar; so that a carriage passes the road, between the stalls on either side, with difficulty. It is necessary therefore, that the police should be very careful to see that nobody is allowed to drive swiftly through the crowd or stop his carriage for some minutes, before every stall to take a view of it.

NATYA PATRI. for November 1894.

Alleged neglect of their duties by conservancy officials at Allahabad.

50. The *Nátya Patra* (Allahabad), for November, complains that the conservancy Jamadars and other officials at Allahabad do not see that all rubbish in the streets is removed and the drains are cleaned by sweepers every day, and that if any house-holder reports them they bring him into difficulty by accusing him of collecting rubbish near his house. The Municipal Commissioners take little interest in conservancy. The Joint Magistrate and the Municipal engineer should pay occasional visits to the streets and lanes of the city.

COLONEL. 8th November 1824.

Use of indecent terms by the *Colonel*.

51. The *Colonel* (Moradabad), of the 8th November, in an article which is evidently abusive of the *Bundelkhand Punch*, makes use of some terms and expressions which are rather indecent.

ALLAHABAD:
*The 19th November 1894.*

PRIYA DAS, M. A.,
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